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and Lincoln; Burne-Jones and Watts; and of missionaries Nott and Anderson, Hamlin and Livingstone.

*Goethe's Selbstzeugnisse über seine Stellung zur Religion und zu religiös-kirchlichen Fragen*, von TH. VOGEL. B. G. Teubner, Leipzig, 1900. pp. 242.

The self evidences of religion, Goethe finds, as interpreted by this book, in the impulsion toward the sublime found in reverence and worship; in the idea of God and nature; the worth of humanity; body and mind; working and warring; patience, renunciation, unrest, penance, immortality. His expressions also are summarized upon the following topics:—revelation and scripture, miracle, Christ, primitive Christianity, the visible and invisible, church, and church history.

*Ethics: Descriptive and Explanatory*, by S. E. MEZES. The Macmillan Co., New York, 1901. pp. 435. Price, \$2.60.

This work is dedicated to the author's first teacher in philosophy, Professor G. H. Howison, and attempts to give a critical and methodical account of what morality and immorality really are. The chapter heads best indicate its scope. They are definition and methods; moral and non moral phenomena; subjective morality; voluntary action; the adult conscience; its psychic law; birth and growth of conscience in the child; in the race. The second part treats of objective morality, and more specifically the constituents and criteria of objective morality, courage, temperance, benevolence, justice, wisdom, welfare, the nature and value of morality. We have glanced critically at only the chapters on the growth of consciousness in the individual and in the race, because these are the newer topics and best calculated to reveal the author's method and his thoroughness, but both sections are aridly speculative and show almost no acquaintance with the interesting new literature in this field. In general the work moves in the sphere of the common speculative ethics of the schools.

*The Evolution of Immortality*, by S. D. MCCONNELL. The Macmillan Co., New York, 1901. pp. 204. Price, \$1.25.

This is one of those exasperating books without an index or even a heading to its chapters, so that there is absolutely no point of approach. One must either read it through, or sample it, or give it up. We have done the two latter. There are to-day restless minds with an intellectual psychosis akin to that of tramps, who rove over the whole world of knowledge in a light easy going way; know a little of Darwin and have heard of Wundt and Haeckel; have dabbled in patology; spice their pages well with poetic extracts, stray sentences from travelers, theologians, physicists, Bible critics, and historians; give long lists of great names, who think thus and so, but intersperse them in an uncritical way with popular modern writers utterly without authority; whose chapters might be placed in any other order, because there is no real continuity or progress. We by no means state that this author is thus described, but we do assert emphatically that from our standpoint his contribution to this most important subject is disappointing in the extreme, and that he shows throughout little or no knowledge of what seems to us an important contingent, viz., the anthropological and psychological treatment of his theme.

*History, Prophecy and the Monuments*, by JAMES FREDERICK MCCURDY. Vol. I, pp. 425; Vol. II, pp. 433; Vol. III, pp. 470. The Macmillan Co., New York, 1896, 1897, and 1901. Price, \$3 per volume.

The writer here attempts to cover all the period in Jewish history, which are illustrated by contemporary monuments, and seeks to get

the non prophetic and indirectly the prophetic history of Israel, with its historical occasions or antecedents. The scope of the work also involves an interpretation of the nature of prophecy, which can be only learned by a study of history. The ground covered in these three volumes is vast—the Northern Semites, Babylonians, Canaanites, Egyptians, Hittites, Aramaeans, Assyrians, the inner development of Israel, Chaldeans, Persians, etc. The author has striven to embody the main results of modern scholarship in this vast field, in which there is now such a rising tide of new interest, in a way entirely intelligible to the educated laymen, and, while in obvious sympathy with the modern and progressive views, there is nothing in the work that can offend the scholar of more conservative tendencies. These volumes constitute a valuable addition to the literature of the subject and will be sure to find a place in every well equipped library and study where this department is represented.

*La France au Point de Vue Moral*, par ALFRED FOUILLÉE. F. Alcan, Paris, 1900. pp. 416.

This vigorous author is profoundly dissatisfied with the moral condition of his native land, and feels that the present is a crisis for both morals and religion. The rapid progress of criminality, particularly among the youth, makes one of the strongest chapters in the book, while the discussion of the relations between education and democracy in France; the section on the education of adolescents and secondary education, lead to the conclusion that modern learning is not sufficient for moral reform. The writer evidently shares, as far as is consistent with his hearty patriotism, the fears of many of his countrymen, that France is now in danger of a moral decadence.

*Reconstruction in Theology*, by HENRY CHURCHILL KING. The Macmillan Co., New York, 1901. pp. 257. Price, \$1.50.

"A new constructive period in theology, it may well be believed, is at hand. This book has been written with the earnest desire and hope that it may contribute something toward the forwarding of a movement already going on, a real spiritual reconstruction of theology in terms that should bring it home to our day." After discussing the spirit now needed in theology, the evidence of this growing need of reconstruction and its reasons, the author discusses the influence of the spirit of the New World on theology; its relations to science, evolution, historical and literary criticism; the position of Jesus; the personal relationship of religion and theology. If this volume does not materially contribute to the scientific development of the problems it teaches, it is an able statement of tendencies, and is also valuable as the utterance of a representative religious teacher.

*Chapters from Aristotle's Ethics*, by J. H. MUIRHEAD. John Murray, London, 1900. pp. 319.

Professor Muirhead has found the Nicomachean ethics a good introduction to many of the fundamental conceptions of moral philosophy. After outlining the science of ethics, and various opinions on the nature of happiness according to Aristotle, the author summarizes his teaching on its elements, the soul, virtue, courage, temperance, self-control, wisdom, friendship, and pleasure. The last one hundred pages are selected passages.

*Constitution de l'Éthique*, par E. DE ROBERTY. F. Alcan, Paris, 1900. pp. 223.

The scale of factors and their correlative values in the superorganic world, the relations of ethics to other sciences and to philosophy,—